Penalty three things were specific duty
unless to the Lords. Then a rip of gun powder while in 437
from the Firsts for five hundred which has still returned 438
Fighter to the Lords for two hundred which, and a by the
things to perspective. river

GIRTH, FOLLOWING, FIGHTS, MARRIAGE AND DEATH

Ceremonies

It is believed plenty of exercise and
work to look for a pregnant woman. A woman who might 341●
anticipate and keep during pregnancy, when exercise be
her body and mind. She should not, however, do lying
hard clothing, nor should she engage in violent a any
woman can do any kind of work or amusement to pleasur-
she could have to reach her body in any unusual life
Engaging in any of these things might cause the way;
to become exceptional to her work or previous opportunities child
going to become misshapen. A woman who who looks the
during pregnancy, and keep a person sharp, and lucky
work and pick a person that should have a hard difficult
the child would be too big. If a woman engages in, for
light exercise regular all the long ornamental and in
endeavorable or overweight she will have an a child eats
many births. She should still eat to the benefit and
will be nourished or overweight.

Some pregnant women make a practice of
early days overweight. In the early morning they / eating
long walk or work around work and also take a to
food should that to be those which make the child with,
have face of complexion. to be

A pregnant woman should not use any do
ordeal or surgery. If she may the most business afraid
and sickness her child should die or be stillborn. / people

She should not eat to excess, especially
for sweets. This should make her sick. Eat but lots of
food proper to eat and the fluids of and very pregnancy.
extract during pregnancy and this medicines to be
times also advised on the husband.

Child Birth

Small brush ledges were made for women
to be confined. They were of no particular shape 340 stool
conformed to shape and structure to the ordinance to and
; brush

6: Hemingway E-5 (1961-1965)1994 NDI2 Release NDI2

Upper Lord

LIFE CYCLE

FROM BIRTH THROUGH CHILDHOOD

UPPER LORD KAIBA. A girl announced her initial pregnancy by telling her mother that she had missed one or more menstrual periods. The older woman explained that the girl would have a baby and both then preserved the secret from other people. Even a husband realized the fact only when his wife's condition became indisputably apparent and even then people avoided the subject in conversation. A young man reprimanded with the words, "People don't want to know." In spite of these attitudes men, including the prospective father, sometimes bet on the probable sex of an expected child.

Pregnancy frequently produced nausea and weakness, whose only known remedy was rest. An expectant mother also developed preferences for certain foods, like bananas and salt meat. Foods advised for pregnancy included ebo, bushbuck, the meat around the backbone, meat mouse head, sauvere, fat, rabbit, spleen hen, perceptive (but not the intestines nor the head), and beaver tail parts except the hair). Enjoined were mouse blood, stomach, perceptive intestines and hair, and beaver hair. The pregnant woman also avoided chewing on bones, and in order to develop a strong child her husband ate no kidney until the expected baby had made its appearance. The older women advised the woman with child not to lift heavy weights and to rest for herself. When the girl left life with to her womb she expected the fact to her mother who warned that there are no sexual relations must be discontinued. To reinforce the avoidance and for the baby's safety a woman advised her daughter not to sleep facing her husband and to use her own blankets. Informants failed to recognize the custom of wearing a special skin belt in pregnancy.

An infant entered the world enclosed by a single membrane, which had been severed by the cross about 10 or 12 feet from the family dwelling. A girl's mother prepared the birth camp because of the danger associated with delivering in the family dwelling. The core of magical danger associated with birth (comparable, as will be seen, to attitudes concerned with menstruation) also required the care mother to use personal dishes and utensils and to eat food that had been specially prepared for her by mother or sisters. The same women assisted in delivery, supporting the parturient below the arms. A woman never supported herself on a pole for deliveries though the custom may have prevailed in the Four Lord area. A male shaman performed rituals in the event of a difficult delivery but remained standing a distance from the birth camp and in direct line with the woman's head. Even then position he handled even water for the parturient that contained his power. An old woman cut the umbilicus with a cross knife which, because of the use that it had been put to, henceforth remained dangerous for any other purpose. To burn the then half an inch of cord protruding from the infant's body might cause the latter's death. With the woman delivering only slightly elevated, the placenta was allowed to deliver itself. Then, wrapped in birth bark, the placenta was carried in a new cross distance from camp,

6: Stevigmann E-5 (1943-1945)1954 NDIR Stevens NDIR
Upper Liard
Dease River

weapons like a bow. Punishment for such behavior, she learned, might affect a brother's heart. Upon approaching puberty a boy began to walk a queer dream with the active encouragement of his father. From now on he began to sleep in his own camp or participate in the company of older unmarried brothers. The custom probably shattered the brother-sister confidence and is also said to have safeguarded youths in the event of a surprise enemy raid.

Dress Rites Evoke. To eat beef, rabbit, and porcupine or others will tools to prepare meals prepared to facilitate delivery. Parturition took place in a birth camp, that consisted of a circular wall of willows surrounding a fireplace. Here older women brought food from the main camp and assisted in the process of delivery. No ordinary knife served for cutting the umbilicus. Later the stump of the cord was dried, wrapped in a piece of tanned skin and sewn to the baby's hat, where it remained until the child began to walk. An infant would cry for a long time if the umbilicus became lost. Eventually the cord would be sacked to a tree, where the skin-wrapped afterbirth had already been deposited (although it was probably not necessary that the same tree be employed). Following delivery the women remained isolated and avoided sex relations for about three months.

Twins represented good fortune and neither of such a pair was killed. The Indians preferred boy babies to girls because the former would become hunters. Apparently female infanticide was sometimes condoned.[1]

Breast feeding lasted until about the age of three. On journeys, when a child began to cry the whole group of women might halt while it nursed. In winter during outdoor feeding the tent to be made for the nursing mother's comfort. No principles of nursing were practiced and abstinence was denied.

Older parents exercised discipline. Children beyond the age of five who misbehaved or refused to heed parents' warnings were struck with the handy stave. Cowering to a young child was an discouragement. Toys included the bone toy, bull-roarer, cornstalk cattle, bows to be pushed by a pole, and willow snares hooped on a pole, which a child delighted in shaking. Dolls were not played with but string figures, a pastime said to have been derived from the Tahu Indians, furnished children with a pleasant occupation.

GIRLS PUBERTY

Virgin Land Rules. Coinciding with the Haisa spree, which to a great marked the completion of childhood, a boy received training in hardihood and endurance.[2] He continue to antagonist and plunged into ice by mean. When eleven came, groups of naked boys called to and more, after which some older men whipped the youths with willows. A boy spree cried out in pain during such a visit but he could prevent his cheer with crossed arms and might escape when he reached the limit of endurance. A child was

[1] Among the Tlingit, where girls were sometimes scarce, Tahu being regarded as an "evil omen" were also put to death. Swan, Indians of the Tlingit of Alaska (1944), 441.

[2] Perhaps the ceremony began earlier and lasted an entirety, as among the Haisla. Laughton and Blackmore, Children of the People (1947), 36-37.

[illegible] a man employed explanations and considerations. "I'm going to stay with you," made his intentions quite clear as did, "I want you, stand to him." Only a girl who enjoyed an esteem in her community solicited suitors. Lovers sometimes agreed to meet in specific places. As is so common in North America, a girl walking alone away from [illegible] always provided a fast target for sexual advances provided she did not come under an incest rule. At night a boy might creep close to a camp containing an unmarried girl. He slipped his hand under the sleeping robes arriving to reach her body and genitals. If she present his hand the boy slipped under the blanket. On the other hand, if she consented nor he might be caught and punished. Another way of attracting a girl's [illegible] device was to sing love songs from a short distance beyond the camp. Girls often wept a little when they heard the softer sentimental refrains of these songs. An example of a love song in two translations follows:

[illegible] — [illegible]
[illegible] — [illegible]

To which a girl might answer:

[illegible] — [illegible]

Since girls hung back shyly from physical intimacy, boys knew a willing partner had first to be sought and "courted" into submission. When such a girl struggled in the arms of her lover the boy protested "I'm not going to leave you alone. I'm going to fight you." This was calculated to make her appreciate, perhaps by screaming how little resistance would avail. The struggle in which a girl's unwillingness ceased are obscure and overcome did not constitute rape in the eyes of the people. Sometimes it happened that a girl really resisted a boy's advances. "When a girl does not want a man she bites the man." To refuse such a girl the rapist punched her leg about half way above the knee thereby reducing the thighs sufficiently to have them apart. Rape occurred rarely and was the resort of men who could not obtain the favors of a girl in any way. Young women also could throw down a man, undress him, and by sitting astride his thighs have intercourse. Such behavior was described as rather pleasant for the victim.

Usually a girl of 17 engaged in sexual relations with a boy of her choice as a prelude to marriage. Any exuberant consent prematurely was immediately stopped and premarriage girls were barren. Boys also received advice in their love overtures to new girl. One gains the impression that corrective measures seldom applied to youths who manifested reprehensible tendencies. A boy usually received upon his sexual career without bondage from any more experienced person. Sometimes a girl, knowing that an honorable boy desired union, kept what she said he submitted to her advances. The existence of the system remained unknown, the pain of love overcome being overcome with the girl's temperament. Although most girls commenced sex relations at about 17, a girl rarely bore a child until about two years later. In the words of the informant, "Many people could get away with it for two years."

No plurally betrothed males took the initiative in sex relations. Sometimes the couple promised the sex act by lying together, the man talking to the person, revealing her